THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the will of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*"—I SAM. 15: 22.

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A GOSPEL GIFT.

BY PRESIDENT HEBER J. GRANT, IN THE "YOUNG WOMAN'S JOURNAL."

I AM deeply interested in the *Journal* and am ever willing to write of the Gospel of our Master, and to testify of His goodness to me.

To speak in an unknown tongue and give the interpretation, or to have a second person blessed of the Lord with the interpretation, is one of the fruits of the Gospel of Jesus Christ, which was enjoyed by the Saints in the days of the Savior and His apostles.

We are living in the dispensation of the fullness of times, when all things are to be restored, and every gift and blessing of the Gospel of our Master should be enjoyed by the Saints.

Joseph Smith, the Prophet of God, when a boy of fourteen, claimed that he saw and talked with the Savior, and was told by Him that none of the churches on the earth had the true Gospel, and he was told to join none of them because "their creeds were an abomination in His sight. 'They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men; having a form of godliness, but they deny the power thereof.'"

Three years later he was visited by Moroni, an angel, who promised that he, Joseph Smith, would be an instrument in the hands of the Father in again establishing upon the earth the religion of Jesus Christ.

The Gospel was subsequently restored by the Prophet after he had been ordained to the higher priesthood under the hands of Peter, James, and John, the apostles of the Lord Jesus Christ.

Unless the gift of tongues and the interpretation thereof is enjoyed by the Saints in our day, then we are lacking one of the evidences of the true faith. If those who have embraced the Gospel as restored through the Prophet Joseph Smith have failed to enjoy not only one but all of the fruits of the Gospel as they were enjoyed by the former-day Saints, then it would be reasonable to say that the promise of the angel Moroni to the Prophet, that the Gospel should be restored has not been fulfilled.

It is no small thing for a prediction to be made through an unknown tongue by a person and interpreted by him or by another, and to have the fulfillment of the prediction fifteen or twenty years in the future. Yet this is the exact experience which I have had in regard to the speaking in tongues.

When I was a child Sister Eliza R. Snow by the gift of tongues, Sister Zina D. Young giving the interpretation, pronounced a blessing upon my head. She made a very remarkable promise. It was to the effect that I should grow to be a man and become one of the leaders in the Church of Jesus Christ. This blessing was promised in a meeting of the sisters and, if I remember correctly, I was the only child in attendance. Sister Snow gave a blessing through the gift of tongues to each of the sisters present and then gave me the one to which I have referred. I can testify to all the world of the inspiration of the Lord to Sisters Snow and Young in the blessing given to me, because of its complete fulfillment.

My wife, Lucy Stringham, who has been dead for many years, on one occasion gave me a very remarkable blessing and made many very precious promises to me, through the same gift. I have lived to enjoy the blessing promised and to thank the Lord for the gift through which it came. When the blessing was given it was a source of great comfort to my wife and to me. I can think of nothing that a devoted wife would prize more than to be made the instrument in the hands of the Lord in bestowing His blessing upon her husband and the father of her children through the instrumentality of a special gift.

I could relate many instances of blessings given through the gift of tongues, which have come to my knowledge, but as the strongest impressions are made by relating one's own experiences, I will not multiply instances of blessings given to others, but will close by testifying to the members of the Young Ladies' Improvement associations that I know that we have the Gospel of Jesus Christ in all its fullness and with all its blessings. I know from personal knowledge, having partaken of the fruits of the Gospel, that the Gospel tree is alive and not dead and that it does in very deed yield all the fruits of the Gospel of our Lord and Master to-day as it did when He was upon the earth.

HEALED BY THE POWER OF GOD.

BY ELDER WALTER E. GRANT, OF THE LIVERPOOL CONFERENCE.

As the autumn days of 1903 closed in upon our homestead in Utah, my father was taken very sick. His case was a very strange one, and the doctors could not understand it for some time. However, from its diagnosis, it was

found that he was stricken with yellow jaundice. Remedies were administered, but without avail. Each succeeding day or week brought darker gloom. Months passed on, only to see him grow worse. His flesh seemed to vanish with the ruddy color of his cheeks; his body seemed on fire; his eyes turned yellow; his beard and even the hair upon his head became dead and crisp. The agonizing pains that racked his body were indescribable.

For months I sat by his bedside. Ofttimes, in the dead of night, as I gazed upon his withering form the thought came to my mind, Why has the Lord permitted such an affliction to come upon him. But I still trusted in the Lord.

Winter began in earnest. The holidays of Thanksgiving and Christmas passed in gloom. I saw the old year out and the new year in, while sitting beside my father's bedside. We heard the merry sleigh bells, the laughter of young people, and the song, "While we Hail the Bright New Year," was wafted to our ears. During the cold months of frost and snow, many doctors of medicine paid us visits, but all had the same old story: "It is an utter impossibility for your father to recover." However, we still had faith.

I remember one night I had a very strange dream concerning him. I saw him in a more critical condition than he ever had been. I saw the yellow in his flesh turn to a dark brown and green. Then I saw the doctor counting, as he thought, the few breaths between life and death. Then I saw him raised from his bed of affliction and torment by the power of the Almighty. I often thought of this dream, and knew if he was raised it would be by the power of the Lord. Time passed on, and I kept these things to myself until I saw it all verified.

One night he was very bad. He imagined a great, black man was trying to place iron bands upon him; but he thought that his eldest son Hyrum came to his rescue. At that time Hyrum was in Kansas City, Mo., at school, but we learned afterward that at the time my father thought he was present, Hyrum had been fasting forty-eight hours, and was shown in a vision, or dream, the exact condition of my father, and seemed to be at his bedside.

Many times the Elders administered unto him, and the Patriarch had promised him that he should, in the Lord's due time, gain perfect health and strength. All of our family believed these words, because we knew they were promised by the holy men of God, under His inspiration. But still he continued to wither. The color of his flesh changed from yellow to dark brown and green. Then when the doctor stood over him with his watch—my dream flashed before me and I knew what the doctor would say. We stood breathless, and the moment the doctor said, "He is dead," we Elders placed our hands upon his head, my brother-in-law, Fred. J. Pack, being mouth. We were united, and as servants of the living God commanded every part of his body to work according to the laws of nature. Three minutes after our hands were removed, his heart was beating normal again. He then opened his eyes and smiled.

From that time he continued to improve, until he has been restored to perfect health, thus fulfilling the words of the Patriarch.

In the fall of 1904, at the Davis Stake conference, he was made the president over the Davis Stake of Zion. This was in fulfillment of a prophecy uttered at our home August 15, 1901, by President John W. Hess. To-day my father

is enjoying better health than he has for many years. He is at present (May, 1905) at Kansas City, Mo., attending the graduation exercises of my brother Hyrum.

I testify with words of soberness that the incident here narrated is true; that God did have respect to our humble pleadings; that father was raised from his bed of affliction and that it was by the power of God and not of man.

INTERNAL EVIDENCES OF THE BOOK OF MORMON.

BY ELDER HEBER J. BURGON, FORMER PRESIDENT OF THE IRISH CONFERENCE.

If the reader doubts the truthfulness of the Book of Mormon, or if he is without a testimony that the work is divine, he is directed to the words of the Prophet Moroni, the last writer in the Book of Mormon, who gives a key whereby every person into whose hands the book may ever come, can find out for a surety if it is true or not.

Speaking to those who may receive the book in future generations, he says, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost; and by the power of the Holy Ghost ye may know the truth of all things." (Moroni x: 4-5.)

Here is a promise made within the book itself to all—rich or poor, bond or free, Jew or Greek—whereby they can satisfy themselves concerning its truthfulness. Let us examine this promise and put it to the test; but before doing so let us remember that the promise quoted above was given to the world some months before any, except it might be Joseph Smith and his immediate associates, had as yet received a testimony of the truthfulness of the divine record.

Now if the conditions upon which the promise was made by Moroni and published to the world by Joseph Smith are complied with, and the promised testimony and assurance do not come, then we can undoubtedly say that the book is not true, and that Joseph Smith was an imposter; but on the other hand, if we find that all people, whether in Europe, America, or the islands of the sea, who have complied with the required conditions of humbly and sincerely asking God in Faith in the name of Jesus Christ, have received the assurance from the Holy Spirit that it is true, then we have found such evidence of the truthfulness of the book that no man can dispute or gainsay it.

In our examination into the result of the test, let us remember that it is now only seventy-five years since the prophet stood practically alone with this testimony. To-day we find among the Latter-day Saints alone many thousands of people who have put the promise to the test and have proved to their entire satisfaction that the fulfillment thereof is sure. They give to the world their testimonies that the Holy Ghost has made it known unto them.

Besides this we are safe in saying that there are hundreds of people of the world who have gained the same testimony, but have not connected themselves with the Church.

While many have tried to prove the book to be false and the Prophet to be a deceiver, we have failed as yet to hear of one who has obeyed the words of Moroni in sincerity and with a desire to know, who can say that the promise was not fulfilled.

The claims made by the Prophet that the Book of Mormon was translated from golden plates, through the gift and power of God is naturally doubted at first by the people of the world. Upon hearing the story from the lips of the humble messenger of truth, the first questions generally asked by the enquirer are, "Where are the plates now?" and "Who saw them besides Joseph Smith?"

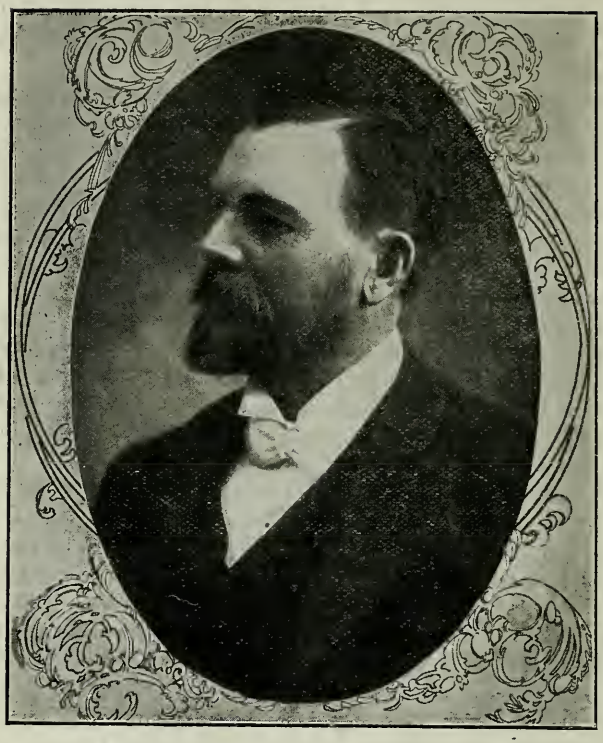
On the first pages of every Book of Mormon will be found the testimonies of eleven men, which will answer the last question. When we remember that in any civilized law court the testimony of three eye witnesses to an act is sufficient to establish a fact, does it not strike us as a strong evidence of the truthfulness of the Book of Mormon, when we read the testimonies of three men who declare to the world that an angel from heaven stood before them and showed to them the plates from which the book was translated? Eight others also gave to the world their names as testimonies that they did handle the plates and did see the engravings thereon.

Let us remember that when the boy Prophet first made known the knowledge of the divine records, he stood alone with the whole world bitterly opposed to him and his testimony. Should his testimony be proved to be true, it would at once prove a great many of the religious teachings of the world to be false. Considering these conditions, does it seem reasonable that the youth could have induced eleven of the most reliable men of the vicinity where he lived, each fully knowing the opposition and persecution that would follow, to give their testimonies and signatures to "every nation, kindred, tongue and people," that they had seen the plates and the engravings thereon Can we believe that the despised and persecuted farmer boy could have persuaded Oliver Cowdery, David Whitmer, and Martin Harris, all honorable and respected men, to testify to the world that an angel of heaven came down and showed to them the sacred volume of ancient history, if such had not been true? Is it not reasonable to believe that had they lied, in future years when some of them became bitter enemies to the prophet, they would have denied their words, and would have tried to prove Joseph an imposter and a deceiver?

On the other hand we know that, notwithstanding the feeling of animosity they had for him, they all testified to their death that their testimonies were true. This fact is one of the most strikingly strong proofs of the truthfulness of the Book of Mormon.

Why then will not men accept these most plain proofs? It might be asked, "Why did not the Jews accept Jesus Christ with all His plain and convincing proofs that He was the Messiah?" and the answer is, Because He did not come in the way they expected Him. Likewise with the Book of Mormon, it did not come forth in the way modern Christendom thinks it should have come.

Again history repeats itself in that divine truth is established through the instrumentality of one born in humble circumstances, that "The wisdom of their wise men shall perish."



APOSTLE MATTHIAS F. COWLEY.

MATTHIAS FOSS COWLEY'S father was of Celtic descent and emigrated to America from the Isle of Man. His mother was a native of Maine, U.S.A. Both his father and mother embraced the Gospel, and experienced some of the hardships of early days in Nauvoo and the journey across the plains to Salt Lake City.

Matthias was born in Salt Lake City, August 25th, 1858. Most of his early education was obtained from his mother, who was a school teacher. His schooling was obtained piecemeal, as the necessity of working to obtain means for a livelihood prevented him from attending strictly to school studies.

When he was eight days old he was blessed by Apostle Orson Hyde. He was baptized November 1st, 1866. At the age of sixteen he was ordained a Deacon and a Teacher, and from this time he continued to receive further ordinations and appointments in the Church, growing naturally from one position of trust to another.

In 1878 he was called on his first mission to the Southern States. Returning from this mission, he in the course of six months was called again to the

same field, arriving home from this second mission in July 1882. The same year he became identified with the *Contributor*, a magazine published in the interest of the Young Men's Mutual Improvement associations of the Church. He traveled extensively in the interest of M. I. A. work, preaching the Gospel to the young people at home.

He was ordained a High Priest October 25, 1884, and set apart to preside over the Y. M. M. I. associations of Oneida Stake, Idaho. He labored in this capacity for three years, when he was chosen Second Counselor to President George C. Parkinson of the Oneida Stake Presidency. This position he occupied for ten years, until he was called to the Apostleship at the October conference, 1897.

While yet in the Stake Presidency, he was called to assist in opening the Northwestern States mission. Within three weeks of his ordination as an Apostle he was called to accompany Apostle Lyman on a tour through the Southern and Eastern States, and from that time he has spent his whole time in the interest of the Church.

Apostle Cowley is an ideal missionary. Naturally spiritually minded, he has been a great student of the Scriptures, and his doctrinal sermons are forceful and convincing. At the close of his second mission in the Southern States he, in connection with his companion, Elder John W. Taylor, later also an Apostle, memorized four hundred passages of Scripture bearing upon the principles of the Gospel. The Bible has been his constant companion from boyhood, and often during the periods of rest from his manual labors, he would be found reading from the sacred Scriptures.

His missionary experiences have been full of the manifestation of the Spirit in dreams and prophecy, and their fulfillment. His missions have been so extensive that he has preached the Gospel in nearly every state and territory of the United States. The Saints and friends where he has labored become greatly attached to him because of his plain manner, his simplicity, and open-heartedness. The gifts of the Gospel are enjoyed by him, while the power of the spirit of God is richly manifested in his administration among the people.

In his early life he had many predictions pronounced upon his head by the servants of the Lord which were literally fulfilled in his after life. Before going on his first mission he was blessed by Bishop Thomas Taylor, who prophesied that since he had been faithful at home, the Lord would bless him exceedingly abroad; people would have dreams of his coming, and be prepared to receive him. Elder Cowley was appointed to labor in the State of Virginia. There he found a people, chiefly young men and women, whose parents and grand-parents had heard the Gospel preached by Elder Jedediah M. Grant in 1840. Some had embraced it, many had become friendly, and the seeds sown by Elder Grant had borne fruit in the hearts of children and grand-children of after generations. In two years Elder Cowley, with his companions, performed one hundred and fourteen baptisms in that field, thus fulfilling the promises of God's servants to him.

Besides his active missionary labors, Apostle Cowley has written much on the Gospel, his principal works being his "Lives of Our Leaders," and "Cowley's Talks on Doctrine."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 11, 1905.

EDITORIAL

ARGUMENT FROM DESIGN.

THE argument from design to prove the existence of God is one that has been used by many reasoners on this subject, and it is an argument that cannot be successfully refuted. John Stuart Mill considered the following presentation the best:

1. Every change must have an adequate cause.
2. My coming into existence as a mind, free-will, and conscience, was a change.
3. That change requires a cause adequate to account for the existence of mind, free-will, and conscience.
4. Involution must equal evolution.
5. Only mind, free-will, and conscience in the cause, therefore, are sufficient to account for mind, free-will, and conscience in the change.
6. The cause, therefore, possessed mind, free-will, and conscience.
7. The union of mind, free-will, and conscience in any being, constitutes personality in that being.
8. The cause, therefore, that brought me into existence as a mind, free-will, and conscience, was a person.

According to an extract from the Rev. Joseph Cook's "Certainties of Religion," John Stuart Mill advised all who would prove the Divine Existence to adhere to the argument from design. "Even Matthew Arnold says that all he can say against the argument from design is, that he has had no experience in world building. 'We know from experience that men make watches and bees make honeycombs. We do not know from experience that a Creator of all things makes ears and buds.'

"What if Red Cloud had been brought to Washington? He would have said, if he had followed Matthew Arnold's philosophy, 'I have had experience in building wigwams. I know that every wigwam must have been built by some man; but this railroad—I never had experience in building railroads—I do not know but that it was fished out of the sea. This spinning jenny! I have had no experience in factories and weaving machines and these marvels. I think this loom was *evolved!*'

"The only objection Mr. Arnold has to the argument from design is that he

has had no experience in world building. David Hume also once made that assertion; but when he walked with Adam Ferguson on the heights of Edinburgh one night, he said, 'Adam, there is a God.'"

In his introduction to the "Do We Believe" papers which have recently been published in book form, W. L. Courtney, M.A., L.L.D., adds his effort to find the "key to unlock the mysteries of the universe," and in the course of his article he says this:

"Books of evidence which appealed to our forefathers have very little importance for us. Apologies, analogies, explanations, illustrations which have been rife in past ages are for the most part dead—dead 'as the snows of yester year.' To take only one example: 'Natural Religion,' the religion which, without doubt, meant a great deal for men like Bishop Butler, has lost its message for us, with our wider knowledge of all that Science has told us about the world and the Cosmos of things. An 'Analogy' such as Bishop Butler wrote is quite unpersuasive. Proofs of design, such as those which made Paley famous, strike us as wanting in the first principles of logical value. Paley's argument from design is especially fallacious. You say that everything is obviously formed for some end; you say that everything exhibits marks of adaptation; therefore there must be an adapter, a designer; the watch shows evidence of design, therefore there must be a watchmaker. This is a very confusing and very inadequate argument from analogy. For what does the watchmaker do? He has to take certain materials which, observe, he does not create, and adapt them to a particular end which he has in view. Can we, however, for a moment suppose that the Divine Author of existence takes materials which He does not create, and forces them to correspond to His own views? The analogy of the human artificer clearly fails altogether when applied to the Divine. To God the materials are not given, but He is supposed to make them. Is it not an absurd idea that He should first make materials which do not correspond to His purposes, in order that afterwards, by skilful contrivances and adaptation, He might force them to answer His purposes?"

It will be observed that Mr. Courtney's argument is based on the old-time Christian's doctrine that God made the world out of nothing; and, it must be admitted, if based on such a premise, the argument is sound. However, is the premise true?

The religious world is uncertain, groping in the dark; but the Lord has spoken something definite on this question through His Latter-day Prophet. In a revelation given to Joseph Smith in the year 1833, he declares that "the elements are eternal." Further, this inspired man taught that God took of these "eternal elements" and formed the earth. In a sermon delivered in Nauvoo, Illinois, April, 1844, he said: "The word 'create' means to organize, the same as a man would organize a ship. Hence we infer that God had materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles that never can be destroyed. They may be organized and reorganized, but not destroyed."

This presentation appeals to the reason, and also harmonizes with what science teaches. "Matter is eternal, and the quantity of matter in the uni-

verse cannot be diminished nor increased. This great generalization, known as the law of Persistence of Matter or Mass, is the foundation stone of all science."

The doctrine that God made the world out of nothing is a sectarian idea inherited from the age of superstition and heathen philosophy. It is not true, and Mr. Courtney's mistake is that he bases his argument on an untruth. The analogy of the watch and the watchmaker will still hold good as applied to the creation of this world. In the mind of the watchmaker, there was a design, and he took of the materials around him and made them to conform to this design. Likewise, a design must have existed in the Divine Mind, and He also took of the eternal elements, organized them and fashioned them into this world upon which we live. There is nothing confusing in the analogy, except when an attempt is made to reconcile error with the truth.

The argument from design to prove the existence of God, therefore, still stands unrefuted.

N. A.

THIS office has now in stock the new edition (1905) of the Sunday School Music Book, cloth; the Psalmody, cloth and half calf; Talmage's Articles of Faith; and "Added Upon," third edition.

THE Elders in communicating with this office would greatly aid the different departments of the work here if they would not send all their business in one general letter. Orders for books, tracts, STARS, etc., should be on a separate sheet of paper, and all communications intended for publication in the STAR should be separate and marked "For the STAR." If the Elders and the Saints will kindly remember this it will obviate much inconvenience, and ofttimes much delay.

Arrivals.—The following missionaries for the European mission arrived at Liverpool, per s.s. *Arabic*, May 5, 1905: For Great Britain—Heber C. Smith, Peter S. Condie, John Oliver, Alvin F. Smith, Francis M. Davis, Thomas R. Burt, George M. McLean, Frederick F. Williams, George F. Braby, Earl E. Jensen, Salt Lake City; Herbert Horsley, Soda Springs, Idaho; James H. Cook, Blaine; Joseph A. Fife, Riverdale; George M. Howell, Lehi; Charles M. Bell, Jr., Dempsey, Idaho; William A. Noble, Smithfield; Luther M. Howell, Logan; Joseph F. Hansen, Brigham; Parley W. Lofthouse, Paradise; Samuel Hodges, Garden City; Ambrose Woolford, Cardston, Canada; Thomas E. Ricks, Benson. For Scandinavia—Willard R. Smith, George C. Smith, Joseph E. Kjar, Salt Lake City; Nephi Rasmussen, Lyman; Cyrus Jensen, Lewiston; Oliver Hansen, Logan; Joseph P. Fernelius, Heber A. Fernelius, Uintah; Gustave Anderson, Yost; Nephi H. Nielsen, Monroe; Niels C. Christensen, Archer, Idaho; Leo B. Clawson, Providence; Orson H. Peterson, Newton. For Switzerland and Germany—Herbert Flamm, Rexburg, Idaho; Joseph A. Schoenhals, Salt Lake City; John H. Schenk, College; Julius Noack, Thomas, Idaho; Frederick Kohler, Midway. For the Netherlands—Stephen D. Markham, Spanish Fork; Le Grand Richards, Salt Lake City; Melvin H. Welker, Bennington, Idaho. For Turkey—S. Burton Newman, Salt Lake City.

With the company were the following visitors: George Burch, George Smith, N. C. Murdock, Mrs. Mark Jeffs, Florence Duryee, Hannah Jeppson, Eliza Oliver, Catherine Wells, Anna Grant, Mary Grant.

Appointments.—The Elders who arrived for Great Britain May 6th, 1905, are appointed to the following conferences: Thomas R. Burt, Irish; Francis M. Davis, Manchester; Joseph F. Hansen, Alvin F. Smith, George M. Howell, London; Herbert Horsley, William A. Noble, Birmingham; Parley W. Lofthouse, Liverpool; Heber C. Smith, Ambrose Woolford, George M. McLean, Bristol; Frederick F. Williams, Grimsby; Thomas E. Ricks, Earl E. Jensen, Leeds; Charles M. Bell, Jr., Norwich; Joseph H. Cook, Peter S. Condie, Scottish; Samual Hodges, Sheffield; Luther M. Howell, George F. Braby, Newcastle; John Oliver, Nottingham.

Releases.—Elders John H. Freebairn, Charles T. Richardson, Arthur W. Frewin, and Rex P. Winder, of the London conference, are honorably released to return home at their pleasure.

CONFERENCE APPOINTMENTS.

Irish	Sunday, May 21, 1905.
Bristol	„ „ 28, „

FROM THE MISSION FIELD.

District Meeting at Halifax.—A very successful district meeting was held at Halifax of the Leeds conference, Sunday, April 30th, 1905, President Abraham M. Hill presiding. Both sessions were well attended, during the evening there being present over two hundred, strangers and friends claiming a majority. They listened with attentiveness to the discourses, and many made remarks that they had indeed been greatly edified. The Elders of Halifax feel jubilant over their success in spreading the Gospel in that part of the vineyard. Much hospitality and friendship toward them is being made manifest.

Social Gathering at Norwich.—Elder George F. Webb sends us the following from Norwich:

"Last night the Relief society of this branch had a farewell social gathering in behalf of President Darwin R. Harris and some of the Saints who will gather to Zion in the near future. There were many of our friends and investigators present, besides a goodly number of the Saints of this branch. The program, which was arranged by the sisters, and which included refreshments, was very much enjoyed, and all seemed to have a good time.

"Our Relief society, although young and few in numbers, is quite united, and the sisters are determined, with the help of the Lord, to make it a success. They feel to rejoice that the society has been organized, and are endeavoring to make it fill its purposes."

"South End of 'Mormonism.'"—A correspondent of the *Deseret New* writing from Chulchupa, Mexico, under date of March 31st, 1905, says:

"Our town, which is sometimes called the 'South end of "Mormonism,"' is situated in a beautiful valley in the Sierra Madras at an elevation of more than 7,000 feet, and is in the midst of the finest pine forest in Mexico. Though lying but little more than 30 degrees north of the equator, our summers are never hot, but our even temperature gives us a delightful climate the year round.

"Most of the grains and fruits of the temperate regions thrive very well here, but our chief glory lies in the unsurpassed flavor of our vegetables and small fruits. With our great area of the finest black loam, our unrivalled markets, and our climate, there should be no reason why our community may not expect a steady and rapid growth for years to come. Take for example the prices our products bring in the nearby mining camps, and it can readily be seen that prosperity awaits the farmer. Oats, potatoes, butter, cheese, eggs, and other products bring high prices. Of course you may say that prices will fail just as soon as the supply overtakes the demand, and this may be true, but when will that be? Not for years at least, for we have one of the greatest mineral districts, not only in America, but in the world, right at our doors—a district just now in its first stages of development. What will the situation be when these gigantic mountains of copper, silver, and gold are opened up with their mines, mills, and smelters, employing myriads of laborers who consume, but do not produce?

"Aside from the mines in our vincinity we have magnificent pine forests stretching away in every direction, only awaiting the advent of sawmills to convert them into lumber for the mines, mills, and factories of our country. Paper mills, also, will some day be profitable in utilizing the waste from the lumbering operations. Of course our country has its share of drawbacks, incident to a new and undeveloped country, but these disadvantages will disappear with the coming of more colonists of the right sort, aided by the necessary capital.

"It is doubtful if the country contains a region where capital can be invested so advantageously as this part of the state. Good, live, progressive Latter-day Saints can always find a hearty welcome in Chulchupa, 'Nature's fairest gem.'"

THE LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference was held on Sunday, May 7, 1905, in the Exchange Assembly Rooms, Blackburn, at 10:30 a.m., 2:30 and 6 p.m. There was a large attendance of Saints and strangers at the morning and afternoon sessions; 212 Saints and 47 strangers attended the evening session.

President Brinton, in his opening remarks, welcomed all present, after which the general and local authorities were presented and unanimously sustained. The statistical report of work done since last conference showed, tracts distributed, 57,662; strangers' houses visited, 13,748; re-invitations, 320; indoor meetings, 1,074; outdoor meetings, 8; Gospel conversations, 3,949; souls in conference, 348; baptized, 18.

Elder Ernest Wright bore a strong testimony to the divinity of the Gospel.

President Grant expressed pleasant surprise at the good attendance during the morning session. Said the happiest moments of his life had been spent in the mission field. Nothing else could give him such joy and satisfaction as bringing souls from darkness to light.

At the afternoon session Elders Isaac Langton, Archibald B. Neil, Robert L. Bradshaw, Joseph Kynaston, and Joseph A. Wagstaff each spoke briefly on Gospel principles.

President Grant occupied the remainder of the time in bearing a strong testimony to the truth of the Gospel. He asked if the actions of the Latter-day Saints in preaching the Gospel without purse or script—without hope of earthly reward, and at a great sacrifice of means and time, was not sufficent evidence of their sincerity. This also ought to be enough to lead people to at least investigate their doctrines.

At the evening meeting Elders Albert H. Thomas, Thomas J. Brough, and Nephi Anderson spoke briefly, their subjects being the need of revelation and divine authority.

President Grant then made a very forceful and effective argument in support of the divine authenticity of the Book of Mormon, and Book of Doctrine and Covenants.

During the day solos were sung by Sister Nellie Booth of Rishton, and Mr. William Holmes of Colne, and duets by Sisters Heap and Turner of Burnley, and Alice and Ada Watson of Rishton.

Monday morning a splendid Priesthood meeting was held in Kensington Chambers, Blackburn, all the Elders of the Liverpool conference being present. The remarks and advice offered by President Grant were attentively listened to and duly appreciated by all.

WILLIAM S. WILLES, Clerk of Conference.

MISSION WORK IN GERMANY.

ELDER HUGH J. CANNON, late president of the Swiss and German mission, gives the following account of the work in Germany, according to a late issue of the *Deseret News*:

"It will be remembered that a little over three years ago the edict went forth that 'Mormonism' was to be no longer tolerated in Germany, and that in Prussia especially, steps were taken to banish the Elders from that neighborhood. In some cases the missionaries were thrown into jail for no cause whatever, and they were so hounded by the officers that it was finally decided to quit the empire and leave the work to local Elders. This was done, and with what assistance the Utah missionaries could give, sometimes at long distances, the work continued as though nothing had occured to mar its progress.

"When the order of banishment was first issued, President Cannon had a conference with Andrew D. White, the American ambassador, who kindly proffered to do all he could to have the order annulled. Mr. White laid the matter before the government, and after awhile the answer came back that

Germany did not deem the promulgation of doctrines not excluding polygamy, compatible with good order and morality. It will be noted that no charge of preaching polygamy was made against them, and simply that the government could not tolerate the preaching of principles not excluding it.

"Failing in the efforts to have the banishment cancelled, the Elders were sent into other parts of the country, and in due season mission headquarters were changed from Berlin, Germany, to Zurich, Switzerland. While the 'Mormon' question was under consideration, it was learned later that secret service men had been following the missionaries in their travels, closely observing their conduct, in order, if possible, to prefer charges against them and have them thrown into jail. But despite their efforts no fault could be found with them, so that all that could be done was to have them banished on general principles. There were some few places where the order was not effective, but in these the Elders were cautioned against praying or singing hymns, and instead had to read the hymns, and pray in secret.

"In spite of the difficulties referred to, the work has continued in good condition, and last year three hundred and forty baptisms were performed in that country. A year ago the German mission was annexed to the Swiss mission and the work in both countries is now under one head, the president being Elder Serge F. Ballif of Logan, Utah. There are now about one hundred and thirty Elders in that mission and all are much encouraged with the success attending their humble efforts. Most of them are young men, just out of school, and as they are generally studious they acquire the language in a comparatively short time, being able to speak it quite well within a year. The American ambassador, Charlemange Tower, is a genial gentleman and he affords the Elders all the protection possible in his official capacity.

EXERCISE YOUR GIFTS AND PRIVILEGES.

BY JOHN T. SEAICH, PRESIDENT OF THE SOUTH LONDON BRANCH.

In writing to Timothy, Paul exhorts him as follows: "Neglect not the gift that is in thee," and he emphasizes the matter by adding, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

The spiritual gifts and blessings, so clearly and inseparably connected with the Gospel, were readily understood and enjoyed by the primitive Saints; to this fact the Holy Scriptures abundantly bear record. In those days it was quite common for the sick to be healed through the anointing and administration of the servants of God. The gift of healing was in the Church, hence the advice of James: "Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Moreover, evil spirits were cast out of those possessed by the same. Sight was restored to the blind. The spirit of prophecy and revelation, together with the gift of tongues, were made manifest for the welfare of the honest in heart.

All these sacred gifts and privileges characterized the Church as organized by Christ, and were in keeping with the declaration and promise made by Him: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Jesus held all power on the earth, and gave freely of the same to His servants, authorizing them to confer it upon those who would believe and obey the message of the Gospel. In this way the several gifts referred to were distributed among the children of God, according to their degree of faith and well-doing; to those Saints a possession of the same was a glorious reality.

In this day and generation the Gospel has been restored to the earth by divine inspiration, with all its attendant gifts and blessings. Exactly the same principles, ordinances, and gifts are incorporated in the plan of salvation for the human family at the present time, as have and always will mark the Gospel of Christ.

The Latter-day Saints solemnly and truthfully testify that they are in possession of the gifts and graces of the Gospel. Many among them are living witnesses of the power of God made manifest by these various gifts. Revelation has been the rock and foundation of the Church of Jesus Christ of Latter-day Saints since its divine inception in this, the fulness of times. God has continually made known His mind and will for the guidance and benefit of His children through His servants the Prophets. As in former days, the gift of healing is with the people to-day. Prophecy, with its warning voice penetrating the unborn future, has been an important feature of the Church. The gifts of tongues, wisdom, and the discernment of spirits are as equally accessible to-day as in any past age.

Thanks be to God that He is no respecter of persons; that He is unchangeable; and that His Gospel is just as full of love, mercy, and power as it ever was.

The purpose of this article is not so much to establish proof that these gifts and blessings are a necessary feature of the Gospel of our Lord and Master, and that they are actually and literally to follow the believer to-day, as to seriously bring to our minds the importance and necessity of appreciating and exercising the privileges and gifts with which we are endowed. The Latter-day Saints need no outward evidences, or further proof as to the existence of these gifts; their faith is confirmed already, and they now enjoy a knowledge in regard to the same.

Therefore, let us revert to the opening remarks of this writing, and take home to our hearts the advice of the great Apostle to the Gentiles. The counsel is timely and applicable. Have we been made partakers of these various gifts? If so, let us exercise and stir them up continually. When sickness or affliction visits our households, do we always appreciate, and in faith call for the administrations f the servants of God? Is our faith strong in this direction, and with all our desires and expectations, do we cultivate a willingness and cheerfulness to submit to the divine will of our Heavenly Father? Or is it possible that we allow our faith to slacken in the event of our expectations not always being realized? Also, do we, as the Priesthood

of God, at all times sense our responsibilities and sacred obligations, and are we magnifying our holy callings? Do we prize and use the gifts of wisdom, and discernment of spirits? We that have been blessed with several gifts and talents, what are we doing with them? Latter-day Saints, covet the best gifts, and bear in mind constantly the promises offered to the faithful.

It is a sorrowful spectacle to behold one who has lost faith, and become barren in relation to the power of the Gospel; one who has drifted through a lack of appreciation and exercise of that heavenly monitor—the Holy Ghost.

Our gifts and talents will be developed and added upon if we exercise and stir them up with diligence. On the other hand, any indifference or lack of appreciation and faith we allow will affect our lives, and stamp thereon the mark of sorrow and failure.

FIRST FRUITS FOR GOD.

First fruits for God—from waving fields,
From blushing fruits the summer yields,
From flocks and herds He kindly shields—
The first and best for God!

First fruits for God—from stores and trade,
From ships and railroads lending aid,
From all that factories have made—
The first and best for God!

First fruits for God—from every home;
For Him, who said, "Let children come."
To preach His Gospel, train up some—
The first and best for God!

SELECTED.

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